685 such, deviates from the normal pattern of cases dealt with by the cus-
627 tomary law in the conventional way. The men selected by the Geneishat
695 included, in addition to Rabbu and his father Hakim, Shei'eb and his
613 three brothers, Hakim's cousin Samsoun and his four brothers and Hakim's uncle Sheikh Qudura and his sons. The date of the oath was set for June tenth. Two days before, the two parties involved in the dispute invited a number of the important people of other tribal segments in the area to
[492] be witnesses to the oath. All involved started to travel to the tomb of
[494] Sidi Dnain, some on donkeys, others by bus or train. At six o'clock on
[497] the morning of the oath everybody gathered in the courtyard outside the
[708] tomb of the saint. The granddaughter of the saint works as a mediator
[787] between the spirit of her grandfather and his followers announced that
[706] the saint was ready for the oath and everybody went inside preparing for the oath. Before the oath was taken the Geneishat asked Hakim if his son and the fourteen men they had chosen were present and Hakim said they were. Since the Geneishat were from a different tribal segment and lived outside the area, they had no personal knowledge of most of the
[212] men who were to take the oath. Knowing the reputation of Hakim they asked the men to present their identification cards to check them against
[747] the list they had. At that time Hakim said that some of the men didn't have identification cards because they had not applied for aid from the World Food Program. Then the Geneishat demanded that those without cards should be identified by members of other tribal segments who had come as witnesses. Hakim refused and then admitted that one of the men was absent and that he had put another in place of him. But when the Geneishat learned that the one to be absent was Sheikh Qudura, they insisted that

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

which the soul experiences God. It is suffused with knowledge: not with *'ilm*, intellectual and traditional knowledge, but with *ma'rifa*, gnosis, wisdom. The Grand Sanusi and his successors very strongly disapproved of external aids to this end, such as processions, music, movements of the body inducing convulsions, piercing the flesh with sharp implements, and such other means as are used by some Orders, and steered a middle course between the illuminative, or intuitive, school of Sufi writers and the rational, or intellectual, school. Thus Sayyid Ahmad al-Sharif, his grandson, has in his writings, as Moreno points out,[1] exhorted followers of the Order not to depart from the rational, the chief aim of the Sanusiya being to make a man a good Muslim rather than a good mystic. Mysticism is something added to orthodox faith and morals, not a substitute for them.

It is for this reason that, as Sayyid Ahmad insists, perfection is to be sought through spiritual identification with the Prophet Muhammad rather than with God, at any rate for ordinary people. This is to be attained by contemplation of the essence of the Prophet and by an inner knowledge of him through constant imitation of his actions, attention to his words, and blessing him. The contemplation should be so intense that veneration of the Prophet pervades the adept till at last he hears only his name and has only his form before the eyes of the intellect. Then the Prophet becomes his sole guide and counsellor.

As this is not a treatise on Sufism there is no need to give further details about the mystical content of the Sanusiya. It should, however, be stressed that the rigorous orthodoxy of the Order, and especially its insistence on conformity to the original teachings of the Prophet, meant that the faith and morals which the Prophet preached to the Bedouin of his day, and which they accepted, were equally suited to the Bedouin of Cyrenaica, who in all essentials were leading, and still lead, a life like to that of the Bedouin in Arabia in the seventh century. In particular, the refusal of the Grand Sanusi to allow the more demonstrative forms of ecstasy, which, together with lack of organization and direction, characterize so many of the Sufi Orders of North Africa, enabled the Bedouin to adopt his teachings and ritual, for Bedouin are an undemonstrative people and it is difficult to imagine them piercing their cheeks with skewers, eating glass,

[1] M. M. Moreno, *Brevi Nozioni d'Islam*, 1927, p. 58.